UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 245 (Vol. XXI.)—2. FEBRUARY, 1924. ONE PENNY.

MR. J. E. RHODES, Borough Treasurer, Mossley.

[see page 22].

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

EDITOR'S BLACKPOOL ADDRESS continues up to March 26th next. The 1924 Year Book address will be correct after that date.

Eight thousand copies of our January issue were circulated in our Churches. Advertisers please note.

The " Inquirer " Japanese Fund had reached over £400 at the end of December, of which £300 instalment has been gratefully acknowledged by the Unitarians of Japan.

Rev. Dr. W. H. Drummond, Secretary of the International Congress of Religious Liberals, has been having a busy series of visits to the Unitarian Societies in California and on the Pacific Coast, and set sail afterwards for India, where he was expected to arrive in the second week of January.

According to the " Christian Register," U.S.A., our Indian correspondent and subscriber, H. Kissor Singh, leader of the Khasi Hills Unitarians, Assam, has passed away. His death is a great loss to our co-religionists in that region.

The " Fundamentalist " Evangelicals in U.S.A., who stand by the doctrine of Bible infallibility, are crying " heresy " against Liberal orthodox preachers. At a debate in a New York Baptist Church between Rev. Dr. Stratton, its " Fundamentalist " pastor, and Rev. C. F. Potter, Unitarian, there were 2,500 persons present, and at the close the judges declared two to one in favour of Mr. Potter's case against the infallibility idea.

A Sale of Work for our King Edward Street Chapel was held in the Martineau Hall, Macclesfield, in December, which realised £515.

Seventy pounds have been subscribed for the relief of the unemployed by the Newcastle Church of the Divine Unity.

A Dutch Fair to pay for repairs and renovations realised £240 for the Preston Unitarian Church, and a " Christmas Market " brought £40 to the Stockton Unitarian Church towards cost of recent renovations.

Lord Justice James Andrews (Unitarian), son of the late Right Hon. Thomas Andrews, and brother of the Minister of Labour for Northern Ireland, has been made a member of the Privy Council of Northern Ireland; and Air Vice-Marshall Oliver Swann, C.B., O.B.E., the younger son of Mr. J. Frederick Swann, President of the British & Foreign Unitarian Association, 1896-97, has received the honour of K.C.B.

Oliver Wendell Holmes said: " I find I have a little plant of reverence in one corner of my heart that needs to be watered about once a week," and so he was always at church on the Sunday whenever possible.

The Burnley Unitarian Bazaar realised £223.

Mr. J. H. Wright and Miss Ethel Kay are conducting the Carlisle services on alternate Sundays.

The Essex Hall Year Book for 1924, edited by Dr. S. H. Mellone, is now in its 34th year. It is the Unitarian Year Book. Its list of 353 churches at home and 17 in the Dominions, and of 327 ministers and 12 lay ministers, along with much other information concerning our Unitarian movement, makes it a book of reference which every good Unitarian should possess. Price 2s. from Essex Hall, London.

Rev. E. Rosalind Lee, B.A., has sent £50 for the relief of German children, which she has raised under the auspices of the British League of Unitarian Women, and has expressed thanks to the friends who have contributed.

The Fifth Conference of our New Zealand Churches was held in Wellington on November 13th and 14th. Good propagandist work was reported from Auckland under Rev. A. Thornhill. Rev. W. Jellie preached on " The Protest of Unitarianism."

Rev. Dr. Henry Gow, President of the British and Foreign Unitarian Association, has preached at Hinckley on Sunday, January 5th, and on the Monday evening he gave a lecture on " Shakespeare, Tragedy, and the Problem of Evil."

The " Challenge," December 28th, published an article by Rev. Dr. S. H. Mellone on " Unitarianism and what it stands for."

Mr. J. L. Paton, High Master of the Manchester Grammar School, has contributed to the " British Weekly " a fine appreciation of Mr. P. M. Oliver, O.B.E., and M.P. for Blackley, Manchester. Mr. Oliver is a member of the Altrincham Unitarian Church.

The Quarterly Meeting of the London and S.-E. Counties' Provincial Assembly was held at Lindsey Hall, London, January 11th, when Rev. W. G. Tarrant, B.A., gave an address on " Our Duty towards ' Biblical Fundamentalism ',' followed by discussion, and Mr. Wilson Harris spoke on " The League of Nations To-day."

DEATHS.—Mr. Ernest Walter Marten, Billingshurst, Dec. 20th, 42; Mrs. Sutton Sharpe, Holland Park, London, Dec. 24th, 85; Mr. Alfred C. Jewitt, London, Dec. 27th, 78; Miss Rose Harland, Leeds, Dec. 28th, 63; Rev. Edward Parry, B.A., Tavistock, Jan. 1st, 72; Mrs. Sidney Young, London, Jan. 1st, 81; Mr. Joseph Chadwick, Oldham, ; Mr. W. W. Poole, Wareham, Dec. 30th, 42; Mrs. Crozier, Belfast, Dec. 24th, 92; Mrs. Percy Preston, Wickford, Essex, Jan. 6th; Mr. Edgar Winser, J.P., Tenterden, Jan. 6th, 94; Rev. W. C. Gannett, D.D., author of " Blessed be Drudgery," Rochester, N.Y., U.S.A., Dec. 15th, 83; Mrs. Heywood, Thornton, Blackpool; Mrs. Timothy Webster, Burnley, Jan. 12th, 49; Rev. Alex Farquharson, London, Jan. 16th, 68; Miss Eliza Bruce, Belfast, Jan. 17th, 89; Mrs. Ann Hepton, Leeds, Jan. 7th, 83; Mr. George Philpott, Taunton, Jan. 8th, 87.

MINISTERIAL CHANGES.—Rev. Leonard Short has concluded his Coventry ministry and has received public farewell and presentations, and he has received a public welcome to his new ministry at Unity Church, Bolton; Rev. W. P. Phillips, M.A., is leaving Sale as Missionary Minister for the British and Foreign Unitarian Association in Australia; Rev. J. Pipkin has accepted appointment to the Sale Unitarian Church; Mr. Albert Booth, of Barnston, Birkenhead, has become lay minister of the Nelson Unitarian Church; Rev. W. A. McCubbin, ex-Congregationalist, has become minister of the Unitarian Church at Ipswich.

HELP.

" Who'll help me? "
Said one with spirit free,
Of men and fate defiant,
And firm and self-reliant,
Who scorn'd to ask another,
Were it friend or brother,
To aid him in distress
Of perils numberless.

" Who'll help me
In dire extremity,
To be a man again,
And trample down my pain,
And lift mine eyes to heaven,
Confiding and forgiven? "

" I," said the Ocean,
" With all my strength of tides,
And the heave of my commotion,
Where the wild, wild tempest rides."
" I," said the joyous Earth,
" In all my populous girth,
From the pole unto the pole,
From the east unto the west,
I'll aid thee, noble soul,
To rise and do thy best! "

" And we," said the Day and Night,
And the Law of Gravitation.
" And we," said the Dark and Light,
And the Stars in their gyration.
" And I," said Justice, moving
To the right hand of the Throne.
" And I," said Fate, approving,
" I make thy cause mine own."

" I knew ye would," said he
Who lay in extremity.
" Strong will, pure soul, true heart—
With these to take thy part,
And God's law aiding ever
The resolute endeavour,
I'll do the best I can
To live an honest man,
And if I die, I die
Strong in my God on high! "

—Charles Mackay.

WHAT IS UNITARIANISM?

A Unitarian Church is a congregation in which love for God and man is fostered. Exact uniformity of opinion is not required, nor regarded essential for Christian Fellowship. No subscription to any dogma, or creed, or confession of faith is demanded. The Church is for all who wish to worship God in Spirit and in truth, and to be free to seek more truth, and fuller.

Unitarianism is a reasonable faith; it agrees with the sense of justice; it is true to facts of human life and experience; it is in harmony with science and is confirmed by new revelations of truth. By its openness to new light and its freedom of thought and inquiry it leaves room for contiued growth and development; it supplies the sublimest motive, and gives to life its most glorious meaning; it presents the noblest ideal—all-conquering love, anticipating the grandest consummation for all mankind.

UNITARIAN AFFIRMATIONS.

Unitarians read the Bible in the light of reason and ascertained scientific facts.

Unitarians believe that God spoke to man in olden times through sages, philosophers, prophets, Apostles and great religious teachers of every land.

Unitarians believe that the discoveries of modern science should bring joy, not dismay, to the mind of man. As errors and superstitions are destroyed, a way is prepared for a truer and higher type of religion.

Unitarians believe that the Fatherhood of God and the Brotherhood of Man, as taught by Jesus, is religion at its highest and best.

Unitarians believe that it is the possession of the Spirit of Jesus that saves men; not theories about Him.

Jesus said: " The Lord is our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy fellow man as thyself." (Mark xii. 30-32.)

—(Dover Church Calendar.)

A MINISTER'S NEW YEAR MESSAGE.

Our Church is a truly happy fellowship. Our institutions are bands of brothers and sisters. And we would like to see that happiness increased by being shared by larger numbers. Here, then, are a few resolutions for the New Year:—To be regular in my attendance and to do my job; to contribute a little more towards expenses; to do outside friends the kindness of bringing them in to share the good things we enjoy; to speak a word in season about the Faith we love; in a word, with thankfulness to become a more zealous and devoted member of our Free Church. These resolutions, seriously made and faithfully kept by all, would make 1924 a truly Happy New Year.

H.F.S. (in Bootle Calendar.)

Mr. J. E. Rhodes, Borough Treasurer, Mossley.

Mr. J. E. Rhodes, of the Mossley Christian Church (Unitarian), has recently been appointed to the office of Borough Treasurer, an event which has given general satisfaction to all sections of people in the town. Mr. Rhodes has had an interesting career. Born at Scout View, Mossley, 1871, in 1885 he was employed in the offices of cotton mills at Millbrook, where he became second in charge of the office staff. Afterwards he was secretary of one company, then salesman for another, and in 1914 managing director of a firm of yarn agents. He had been a successful student at the Mossley Mechanics' Institute, being first on examination in handwriting, and gained the bronze medal in the Society of Arts' Examination for book-keeping and advanced accounts.

In 1908 he was elected a member of the Town Council, in 1914 was made Alderman, and in 1916 became Mayor. He is well-known throughout the district as an active member of musical societies, and has been treasurer and deputy conductor of the local Co-operative Choral Society, and having a rich tenor voice he has taken leading parts in local operatic and dramatic performances for charitable purposes. In 1914 he won the first prize at the Bolton Musical Festival, and in the Blackpool Musical Festival he has won first in German and Italian, third in dramatic, and second in lyrical contests. He competed in the Belle Vue Musical Festival, Manchester, and gained two firsts and two seconds.

His musical help has been of considerable service amongst Unitarians at his own chapel and at special denominational assemblies in the district. From early childhood he has been connected with our Stamford Road Church and Sunday School, and has long been an honoured and active promoter of its varied interests. His fellow Unitarians are considerably gratified at the honour conferred upon him by his latest appointment in the public service.

The Unitarian Women's League

By Miss E. JOHNSTONE.

The Leeds District League of Unitarian Women met on December 8th, 1923, at Northgate End Chapel, Halifax, representatives attending from Halifax, Huddersfield, Lydgate, Wakefield, Bradford and Leeds, about 120 being present. A devotional service was conducted by Miss Holdsworth. The beauty of the service was added to by the presence of several members of the chapel choir, the artistic rendering by Miss Sladdin and Miss Ranns of the duet, "Oh Lovely Peace," being especially appreciated. Tea was served in the schoolroom. The general meeting was held, Mrs. Schroeder in the chair.

Miss Smith read a paper, "Have we a Message for To-day?" She urged the need of a closer communion between worshippers, and between congregations, whose faith should above all find its truest expression in self-sacrificing service and zeal for the good of others, rather than in tradition or doctrine. Whatever we think theologically is of secondary importance as compared with the manner of life we live, and to have the vision and the vital enthusiasm to shape our lives according to the teachings of Christ should be our constant endeavour.

Miss Smith urged a closer bond of fellowship between the members of the League, and greater fervour in the dedication of ourselves to the faith we hold and the hastening of God's kingdom upon earth.

Mrs. Currer Briggs, President of the Central League, in proposing a vote of thanks to Miss Smith, emphasised the plea she had made for the strengthening of the ties of fellowship and Christian love among the League members. Mrs. Wintsch (Bradford) seconded the resolution, which was carried heartily, and a hymn and benediction brought a successful and stimulating meeting to a close.

HELEN H. EAGLETON, Hon. Sec.

ACCRINGTON NEIGHBOURHOOD BRANCHES are earnestly working on the "C.O.P.E.C." subjects, and have invited the Rev. H. H. Johnson, of Cross Street, Manchester, to give an address at their next quarterly meeting on the questionaire, "International Relations." As the individual branches are working on the subject, too, the meeting may be expected to bring forth good discussion and results.

The following extracts from leaflet on "International Friendship," by W. Copeland Bowie, are commended to our readers:—

The wonderful influence of women, in all spheres of social reform and in promoting friendship among the nations, cannot be denied. It has been one of the most potent influences for good in modern civilisation. But wider and more promising opportunities are opening out, particularly to British women. They have made their influence felt in local and parliamentary elections. Their own spokeswomen are in the House of Commons. The Churches certainly could not live without them. May I plead that through their Churches women may give their support to the World Alliance by inducing their congregations

to become affiliated, and so encourage its Council to press forward with faith and hope and zeal in building a bridge of knowledge and sympathy over the gulf of ignorance and ill-will which separates so many of the peoples of the world from one another?

The Alliance urges Christian people in all lands to strive unceasingly for the diffusion of such reasonableness and goodwill as will require the settlement of disputes by methods of conciliation and arbitration, with a willingness on the part of every nation to make sacrifices for the general well-being.

The Unitarian Laymen's League.

A successful joint meeting was held at Monton, Manchester, in December, of the Chapters of the Lancashire, Cheshire and N.-W. Division. There were representatives from Chowbent, Dean Row and Styal, Denton, Monton, Pendleton and Oxford. There were discussions on "The League—has it a definite aim?" and on "The Making of Souls," followed by an excellent musical programme.

At Leeds the Mill Hill Chapter have had a visit from Dr. Edward Prince, Director of Fisheries in Canada, who gave an interesting account of Unitarian church life in Canada.

The Oxford Chapter has discussed "The Social Side of Church Life," also "Politics in the Pulpit," and a paper sent by Rev. Cyril Flower, of Cambridge, on "How to Spread Unitarian Christianity at Universities."

The Chowbent Chapter held a Social Evening, January 8th.

The Wandsworth Chapter held a meeting on January 10th, when Mr. F. G. Pearce read a paper on "What Think ye of Christ," in which he advocated "more Theism" and "less Christism."

The Adelaide Chapter has been active in organising a public meeting at Torrensville for propaganda.

NO BELIEF IN HELL.

"You don't believe in hell, then?"

"As a place of torment, no. The only real hell is here on earth—here in our own hearts when we fall away from God. Hell is a state of sin and all that goes with it—the fiery hell of the spirit. It is here and now. How could it be otherwise? Can you imagine a God of Love devising hideous tortures hereafter for the punishment of the pigmies who had offended Him? Tortures that were never to do them any good, but just to keep them in misery for ever and ever? It is unthinkable—it's almost ludicrous. What is the good of suffering except to purify? That we can understand and thank God for. But the other—oh, the other is sheer imagery, more mythical than Jonah and the whale. It just doesn't go."

—(From "The Bars of Iron," by Ethel M. Dell.)

Albert Barnes, the most popular Bible commentator of his day, said: "When I look on a world of sinners and sufferers—upon death-beds and graveyards—upon a world of woe, filled with hosts to suffer for ever; when I see my friends, my parents, my family, my people, my fellow-citizens, when I look upon a whole race—involved in this sin and danger—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it." Unitarians may thank God that they are delivered from this darkness, by the grander faith that is theirs.

MOTHER'S FACE.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say:

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in Grandpa's garden,
All black and white and red.'"

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the Circus;
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world,
Is just my Mother's face."

—Eben H. Rexford.

The Rev. Dr. Bartol, American Unitarian, once said that "the man who consigns Unitarians and Universalists to hell-fire from the pulpit, yet hails them with friendly greeting as he meets them in daily life, is insincere."

Our Longsight Church has raised £10 10s. to provide meals for Hungarian children.

The Rochdale Unitarian Sale of Work produced £290.

For the Children. By Rev. H. FISHER SHORT.

KINDERGARTEN.

The Children's Garden! How lovely the picture it paints on the canvas of the mind! There are fairies in it, of course. And, in the one I see, there's an ogre, too. Yes, and there are sunshine and butterflies—magic sunshine that changes its tints and has wonderful perfumes; butterflies that are beautiful thoughts on wings. And the flowers are lovely children: at least, all are lovely some of the time, and some are lovely all of the time; but all are dearly loved all the time, though not always do they know it. Let us lift the latch and enter. How sweet and jolly they all look! There is Lily; she is tall and fair and graceful. And yonder is another Lily, of a rather different kind. Because she has a temper she doesn't always keep under control she is called Tiger Lily. She is a lively tom-boy as a rule, but she has been known to scratch. There, on the right, is Rose: you would know her at once by the delicate bloom on her cheeks. Away on the left is Dog-Rose—not exactly a nice name; but then, she isn't always exactly a nice girl. She has thorns on her tongue, and sometimes says things that hurt. The little girl near the centre, the one with deep blue twinkling stars that she calls her eyes, is most plainly Violet. And the quiet, thoughtful maiden standing by like a guardian angel is Pansy.

Now look at the boys.

Look! Look quickly! Do you see little Snapdragon squaring up to his companion? He is very impatient—a perfect little pepper-box. Yes, that is Chrysanthemum, whose hair is a mass of wavy gold. And his heart is gold, too; and so is his mouth. Crossing the garden, his glance averted, is Fox-glove. He's not really a bad sort on the whole; but just a little teeny weeny bit sly. And the merry little manikin over there is called Daisy. Like one of great Shakespeare's characters, he is of a free and open nature, and everybody is his chum. And there's Narcissus—almost the opposite of Daisy. He is pensive, a little too much aware of himself; sometimes a little too sorry for himself.

Hello! What's happening?

All is commotion. How agitated are some of the butterflies! See, the children are clustering among the bushes as though shrinking from something.

Ah, it's the ogre!

How mischievous he looks! How wickedly he smiles! He creeps and crawls from shrinking group to shrinking group and seems to be whispering. Now he laughs; but how distressed are the children! The rose sunshine is changing to a purple tint. It isn't pleasant: the butterflies seem not to like it. Ah! Another change!

The air has the scent of parma violets; now it is like meadow-sweet; and now it is sweet lavender.

Oh! What golden light! The whole garden is fairly gold. Listen! There is singing! It steals into the garden softly, so softly, caressingly, so caressingly, like a warm, friendly breath.

What now? The children are leaving their hiding places; and yet they seem not happy. They look anxious and troubled. And look at the butterflies! They are fluttering about the heads of the children. And see! they are changing—now they are grey moths.

The ogre is stealing away! How he smirks! How he hugs himself! But others are coming! Fairies! Oh, fairies!

How they glisten and shimmer in the golden light! How gracefully they sway and curve in their dancing! And they sing as they come. See, they turn to face a glow that rises at the back of the garden. And out of the glow there comes a radiant one. Surely this is the Children's Friend—the reader of children's hearts, the maker of children's dreams. How lovingly he smiles as he draws nearer, nearer, nearer yet! Now he extends his arms as though he would gather them all to his big, warm heart. They run to him; they crowd about him; they all try to speak to him at once.

Listen! What is it they are saying?

(To be continued.)

CHILDHOOD.

Childhood! When grown-up folks averred
That every cross or selfish word
By Providence was overheard
  In fashion quite uncanny,
I grudged the needless pains he took
To enter in his Judgment Book
The fact that I was rude to cook
  Or disobeyed my Nanny.
(If I forgot my prayers, I think,
He underlined it in red ink.)

'Twas then I learned that Powers Divine
Inflict a punishment condign
On wilful urchins who decline
  To go to bed at seven;
That he who spoils a brand new frock,
Who enters rooms and doesn't knock,
Or dares to touch the nursery clock,
  Can never go to Heaven.
(I shudder still at what becomes
Of little boys who suck their thumbs.)

—Captain Graham.

UNITARIANISM.

The Archdeacon of Westmorland, in the "Churchman."—1899.

There are many popular misconceptions concerning Unitarianism, one of which is the misconception that Unitarians are merely theists or deists or monotheists. But as Unitarians believe in the personality and fatherhood of God, they are not mere theists; and as they believe also in revealed religion, they are not mere deists. Nor are they monotheists in the sense in which Jews and Mohammedans are monotheists; for, unlike the Jews, their belief in Jesus Christ differentiates the monotheism of Unitarians from that of the most benignant and progressive Jews. And their monotheism is sundered from that of Islam by the whole immeasurableness of its difference in the fundamental conception of God—the Allah of Mohammed being a God of inexorable sovereignty and irresistible will, a Deity above, away from entirely outside His devotees; whereas the God of modern Unitarianism is a God of righteousness and holiness and love, an immanent God, inspiring and dwelling within the pure and lowly of heart. The Mohammedan crouches beneath the rod of an inflexible Despot; the Unitarian bows before the throne of an all-merciful Father.

And as Unitarians are distinct from all non-Christian monotheists, so also are they distinguishable, in some measure at least, from the Arians of the fourth and fifth centuries and the Socinians of the sixteenth and seventeenth centuries of the Christian era. Arius was not merely a denier, he was a dogmatist. But nothing is more characteristic of Unitarians, particularly of modern Unitarians, than their antagonism to dogma and their frequent unwillingness to regard even themselves as a Church or a sect. They consider religion a purely personal matter. Their dogma is to hold no dogma, and their creed to fix no creed. The trust-deeds of all their places of worship are undogmatic.

And they differ more widely still from the Socinians. In England there has been only one congregation of veritable Socinians, the congregation gathered by John Biddle in London during the time of the Commonwealth, and carried on, after Biddle's imprisonment and death, by his pupil, Thomas Firmin. With the termination of Firmin's ministry this solitary congregation of English Socinians disappeared. The principal tenets by which Socinians may be distinguished from Unitarians are the cognoscibility of God, the nominal supremacy of the Scriptures, and the Divinity of Christ.

My sins did so offend the Lord that even in my childhood He did scare and affright me with fearful dreams, and did terrify me with dreadful visions.

—Bunyan.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 6d. p. doz.)

Wendell Phillips said that "the protest of the Quakers and Unitarians has changed the creeds and pulpits of all Christendom, Roman Catholics not excepted. Channing preaches in every pulpit, and George Fox's broad hat looks out from every creed."

No one could tell me where my SOUL might be,
I sought for GOD, but God eluded me,
I sought my BROTHER out and found all three.

—Ernest Crosby.

Universalism stands for no defeat in the government of God! It concedes delays, postponements, but never failure.

—Horace Greeley.

Give me no light, Great Heaven, but such as turns
To energy of human fellowship,
No powers beyond the growing heritage
That makes completer manhood.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE CHILD'S RIGHT AND PROHIBITION.*

In this very thoughtful, interesting and up-to-date pamphlet a veteran Temperance worker of world-wide fame states the case for the child against our national drinking habits. In the space at my disposal I cannot do more than touch the fringe of the subject, but I hope I shall say enough to induce your readers to obtain and study the pamphlet for themselves. The following names of the sections will show the scope of Mr. Hayler's paper: 1, The Child's Right to be Well Born; 2, The Child's Right to be Well Nurtured; 3, The Child's Right to a Happy Home; 4, The Child's Right to be Well Educated; 5, The Child's Right to Healthy Recreation; 6, Family Life Flourishes; 7, Favourable School Facts; 8, Juvenile Delinquency Disappearing; 9, The Dawning of a Better Day.

One of the first things we need to realise is the truth that an A 1 nation cannot be built with C 3 children, and that C 3 parents are not likely to beget A 1 children. No one will deny the child's right to a good start in life, but will enough people take the trouble to see that such a start is given? Many argue that national interests demand very drastic measures. Is the child to be an "asset" or a "liability"? A great surgeon, Sir Alfred Pearce Gould, says: "Not only has alcohol a blighting influence on children before they are born, but prevents the full development of the nervous system after the child is born."

In 1922 nearly 2½ million children were medically examined in the schools of England and Wales, and over four-sixths were found to be defective in some degree. Medical experience also proves that five times as many children of alcoholic parents die in infancy as do the offsprings of abstainers. Cold, stern, appalling facts these! Think what they mean to the child! And to the nation!

A bad start, poorly brought up in an unhappy home, what prospects has the child of doing well at school? It does not require much imagination to visualise the great waste which results in trying to teach children four-sixths of whom are defective. Then there is irregular attendance, poor clothing, poor food, withdrawal from school at the earliest possible moment to go to work to make up the money spent on drink.

Mr. Hayler gives "chapter and verse," proving how Prohibition had changed all this, and more, in America. With a larger percentage of children at school, better average attendance, increase in school-leaving age, there has naturally followed a great decrease in juvenile delinquency

Truly a better day has dawned. Prohibition has proved to be the Child's Magna Charta wherever it has had a fair trial. E.F.C.

*By Guy Hayler, President, World Prohibition Federation, 1½d., post free, from N.U.T.A.

WHAT IS A PUBLIC HOUSE?

A "Public-House" means a House for the Public—one opened in response to public requirements to supply public needs. No man has a right to open a Public-House simply to create a desire for his liquor. A man may open a Baker's Shop, a Grocer's Shop, a Draper's Shop, or an Ironmonger's Shop when and where he likes, but not a Drink Shop,

BECAUSE

1.—WHEN A DRINK SHOP IS OPENED IT LOWERS THE VALUE OF THE ADJOINING PROPERTY. Therefore, he must give notice of his intention to his prospective neighbours by putting a notice up on the premises proposed to be licensed.
2.—WHEN A DRINK SHOP IS OPENED IT INCREASES CRIME. Therefore, he must give notice to the Magistrates and the Police.
3.—WHEN A DRINK SHOP IS OPENED IT INCREASES PAUPERISM. Therefore, he must give notice to the Overseers of the Poor.
4.—WHEN A DRINK SHOP IS OPENED IT INCREASES THE RATES. Therefore, he must advertise his intended application in the local newspapers.

His prospective neighbours, the police, the overseers of the poor, and the general body of ratepayers may, any and all of them, appear before the Licensing Authority and protest; but they have, at present, no power to prevent a new licence or to get rid of existing licences. Local Option would give the Parliamentary Electors in their own districts this necessary and just power of self-protection.

THIS PICTURE AND THAT.

"Dr. Horatio Pollock, Statistician of the State Hospital Commission for the State of New York, wrote a letter, in which he states: 'There are now no institutions in this country solely for inebriates. Restrictions on the liquor traffic during the War Period undoubtedly hastened the extinction of these institutions.'

"In Knoxville, Iowa, there were five great buildings, but they no longer contained alcoholic patients. The buildings had been purchased by the Federal Government for use as a hospital and home for disabled soldiers."

In England, Inebriates' Homes have a big waiting list and more homes are wanted.

VARIETIES.

NATURE.

Nature has perfections in order to show that she is the image of God, and defects in order to show that she is only His image.—Pascal.

Nature, the handmaid of God Almighty, doth nothing but with good advice, if we make researches into the true reason of things.—James Howell.

The more a man follows nature, and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence—Hufeland.

Nature is the most thrifty thing in the world; she never wastes anything; she undergoes change, but there's no annihilation—the essence remains—matter is eternal.—Binney.

ORDER.

Good order is the foundation of all good things.—Burke.

You must confine yourself within the modest limits of order.—Shakespeare.

Fretfulness of temper will generally characterise those who are negligent of order.—Blair.

Desultoriness may often be the mark of a full head; connection must proceed from a thoughtful one.—Danby.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, as the bones to the microcosm of man, so is order to all things.—Southey.

OPINION.

Opinion is more often the cause of discontent than nature.—Epicurus.

Opinions, like fashions, always descend from those of quality to the middle sort, and thence to the vulgar, where they are dropped and vanish.—Swift.

'Tis not necessity, but opinion, that makes men miserable, and when we come to be fancy-sick there's no cure.—L'Estrange.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

"The Unitarian Monthly"

First Established as "Unity," September 1903.

The "Unitarian Monthly" has now entered upon its 21st year and is COMING OF AGE, having weathered the very critical period of the war so fatal to hundreds of periodicals. The whole financial and business responsibility throughout has depended entirely upon the Editor, who founded it and has carried it on. It is the only Unitarian Parish Magazine that has lived so long. From its first issue it has paid its way, subsidised only by the labours of its Editor and contributors, whose motive is to make the Magazine an effective missionary agent for our churches. The Editor is grateful to his contributors for their generous and gratuitous assistance. He now makes APPEAL TO THE CHURCHES, and to all Unitarians who wish such a propagandist organ to become more powerful and more widely influential in spreading Unitarian ideas, to help him to DOUBLE THE CIRCULATION during this 21st year.

Double the number of copies used in your Church and Sunday School.

If your Church does not use this Magazine secure names of members and friends willing to pay One Penny for one copy per month—**less than a farthing a week**—so that a regular monthly parcel of copies may be sent you, or to a Magazine Secretary willing to act.

25 copies 1s. 9d., post free; 30 for 2s.; 50 for 3s. 7d.; 100 for 6s., and cost of carriage.

100 copies, with local Calendar cover, front page of Church matter only, 14s. 6d. and cost of carriage, for Church Calendar and Magazine combined. If by organised distribution every copy is sold for ONE PENNY the cost is thus reduced by 8s.

The Way to Help.

It is Good Missionary Work—

To ask your Unitarian friends, who do not get this Magazine, to become regular subscribers. It propagates the Faith.
They will be glad to have it regularly if you ask them.

THE TRIFLING COST of One Penny per month cannot injure the circulation of our Weeklies. This Magazine advertises them.

It is impossible for a Unitarian to know what every Unitarian ought to know, if he does not read a Unitarian paper.

ARE UNITARIANS LOYAL TO THEIR UNITARIAN PRESS?

This Magazine is published for Unitarians, and for our Unitarian Churches, and depends on their support.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.
Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 8s. 8d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

Volume XX. "UNITARIAN MONTHLY," January to December, 1923, bound with Index, now ready, by post 1s. 3d.

Recently published.

THE STATE MURDER OF JOHN GRIFFITHS and THE ILFORD EXECUTIONS.
or CAPITAL PUNISHMENT CONDEMNED.
An Appeal to Humanity and to the Churches,
by H. BODELL SMITH.
The C. W. Daniel Co., 3, Tudor St., London, E.C. 4.
One Shilling net, 1s. 1d. post free.

THE UNITARIAN MONTHLY

One penny, by post 1½d.; 12 copies 1s. post free; 25, 1s. 10d.; 50, 3s. 8d.; 100, 6s. 6d. and carriage. Local Calendar Cover at extra charge.

THIS MAGAZINE
IS PRINTED AT THE
"Herald" Office, Ashton-under-Lyne,
WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.
Printing of all descriptions.
Neatest Work. Lowest Terms.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.